

connotations.¹ In the eleventh century all Christendom was reduced to civic fragments in which tyranny, oppression, and strife prevailed. It was not strange that "catholicity" was revived as an idea of a peace pact by means of which the church might unite Christendom into a peace group for the welfare of mankind (sec. 14). This was a grand idea. If the Christian church had devoted itself to the realization of it, by forms of constitutional liberty, the history of the world would have been different. The church, however, used "catholicity" as a name for universal submission to the bishop of Rome and for hierarchical discipline, and used all means to try to realize that conception. By the Inquisition and other apparatus it attempted to enforce conformity to this idea, and exercised a societal selection against all dissenters from it. The ecclesiastics of Cluny, in the eleventh century, gave form to this high-church doctrine, and they combined with it a rational effort to raise the clergy to honor for learning and piety, as a necessary step for the success of their church policy. The circumstances and ideas of the time gave to these efforts the form of a struggle for a monarchical constitution of the church. In the thirteenth century this monarchy came into collision with the empire as the other aspirant to the rule of Christendom. Already the papacy was losing moral hold on its subjects. The clergy were criticised for worldliness, arrogance, and tyranny, and the antagonism of the dynastic states, so far as they existed, found expression in popular literature. Walter von der Vogelweide is regarded as a forerunner of the Reformation on account of his bitter criticisms of the hierarchy.² It is, however, very noteworthy that, in spite of the popular language

of the writers
and their appeals to common experience, they did
not break the
people away from their ecclesiastical allegiance,
and also that
the church authorities paid little heed to the
criticisms of these
persons. The miracle and moral plays were in the
taste of the
age entirely. Besides being gross, they were
irreligious and
blasphemous. Ecclesiastics tolerated them
nevertheless.³ The

¹ Harnack, *Dogmengesch* (3rd ed.), I, 319.

² Jastrow and Winter, *Gesch. d. Hohenstaufen* II, 241.

³ Scherr, *Deutsche Kultur und Sittengesch.* 183.